

Friends Bulletin

PACIFIC, NORTH PACIFIC AND INTERMOUNTAIN YEARLY MEETINGS
OF THE RELIGIOUS SOCIETY OF FRIENDS

Volume 60, Number 4

December 1991

The Fifth World Conference of Friends



Thunder clouds over Chavakali, Kenya

This three-part World Gathering will only serve God's will if we share with all our home communities the experience we have glimpsed of where unity can be found, not in creed or method, but in glad acceptance of one another.

EDITORIAL

Peace on Earth, Good Will to All.

Tom Bodett in *Small Comforts* (Addison-Wesley, 1987, pp. 114-117) talks about Peace on Earth. He appreciates a neighbor's Peace on Earth sign, preferring it to Merry Christmas or Noel. Then the Christmas season is gone and so is the banner. Tom Bodett regrets there has to be a season for Peace.

He tells about a Yupik Eskimo presenting a fur coat to a representative of Mrs. Gorbachev. The Eskimo says that in their part of the world (Alaska-Russia) they deserve the very best, and the best they can give each other is peace. Tom thinks about the peace banner again and decides he might borrow it from his neighbor. He's not tired of seeing it just yet.

In my part of the world, my season of peace has been disturbed by all the commemorations of the bombing of Pearl Harbor. And I find that I'm not alone in feeling disturbed. Rufus Jones spoke about not joining in celebrations for military events.

He said, "In a paper of 'Tender Advice and Caution' drawn up by the Meeting for Sufferings and London Yearly Meeting in 1760, Friends were advised that they should not only 'cease from outward hostility, but that their conversation and conduct must be consistent and of a piece throughout. As they should not join with others in shedding the blood of their fellow creatures, neither could they be one with them in rejoicing for the advantages obtained by such bloodshed; as they could not fight with the fighters, neither could they triumph with the conquerors; and therefore they were not to be prevailed upon to make a show of conformity by placing lights in any part of the fronts of their houses; but patiently suffer whatever violences or abuses were committed against them, for the sake of their peaceable *Christian Testimony*.'" (Rufus Jones, *Quaker Spirituality*, Paulist Press, 1984, p. 284)

Last week the newspapers were full of accounts of the attack on Pearl Harbor. In spite of myself, I was fascinated and read many articles, intrigued by the information now told, which was kept secret from the American citizens in 1941.

It seems reasonable to conjecture that if the federal government had communicated with the military in Pearl Harbor, the attack would not have happened, at least not in its intensity. Probably not as many US military men would have died. We, the people, would have not mobilized ourselves as adequately to prepare for war. We might not have hated the Japanese as much. Hate is an important ingredient in war strategy.

But war would have come anyway. Japan was trying to take over the Pacific, and we weren't about to let them.

I've been wondering how I would have felt if I had been a Quaker then. (I wasn't born yet.) I believe in peace and oppose war; but Japan, Germany and Italy were clearly led by evil forces. How do Friends deal with the overwhelming presence of evil? It is not enough to oppose war. We must look for the causes of war.

Rufus Jones said, "Anyone who is intending to claim his own right to walk in the path of peace must take also his share of the heavy burden of trying to build a world in which the gentler forces of kindness, love, sympathy and co-operation are put into function." (Ibid, p. 285)

It is encouraging that in these Pearl Harbor celebrations the Japanese are being listened to as well. Fifty years later we seem to understand that it takes two sides (at least) to make a war.

And the doomsday clock has been pushed back a few minutes. There is hope.

• • •

We changed the size of *Friends Bulletin* to achieve a slightly larger type size and to include more articles for the same printing cost. Previously, our printer had to cut the full-size paper to produce the size we needed. We apologize to libraries for making this change in the middle of a volume year, but we didn't like the sight of all that wasted paper.

• • •

Our family has enjoyed its holiday traditions; such as, the letter written by the four of us that often doesn't get mailed until after Christmas, the decorations brought down from the attic, and the amazing coincidence of pajamas and books on Christmas Eve, then the rest of the presents Christmas morning. But the traditions are changing. Becky won't be home from Scattergood until just before Christmas and Bruce won't arrive until Christmas Eve. We had to decorate the house without either of them; the letter may not get mailed until February; and the pajamas are often long-johns. No matter the changes, we enjoy the season and hope that you do, too, in whatever form you care to celebrate it.

Nancy Yarnall

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Cover Photo by Paul Niebanck, Santa Cruz

Cover text is an excerpt from the EPISTLE of the first
gathering of the Fifth World Conference of Friends.



Marge Abbott, Paul Niebanck and Cilde Grover
at Chavakali, Kenya. Photo by Paul Niebanck.

THE FIFTH WORLD CONFERENCE OF FRIENDS

Approximately one thousand Friends of diverse backgrounds and manners of worship gathered this summer at three sites on three continents for the Fifth World Conference of Friends. Over thirty Friends from Intermountain, North Pacific and Pacific Yearly Meetings travelled to Elspeet, The Netherlands; Tela, Honduras; and Chavakali, Kenya. These Western Friends brought back to us memories and experiences which they and we will be reliving for years to come.

In order for *Friends Bulletin* to reflect the diversity of the World Conference, Western Representatives were asked several questions. Their responses are as follows:

1. What was the highlight of your Friends World Conference experience?

It was extraordinary to come to know the Friends in my worship sharing group intimately and to feel known. We were able to accept our differences while loving and respecting one another, sensing deeply our spiritual unity through the sharing of our experience, prayer, laughter and tears. Programmed Friends said they were taking home the use of silence because it required each to be responsible for his or her own relationship with God. I took back an appreciation of vocal prayer and the sense of the immediacy and accessibility of God's love and presence. My new Guatemalan Friend summarized all when she said to me: "What you call the Light and I call Christ are really the same thing."

Ann Stever, University (Kenya).

The most dramatic moment occurred when a Friend from New England Yearly Meeting asked Heredio Santos, a pastor from Cuba:

"I am a follower of Christ, but I do not count him as my Savior. Can we have unity?"

Santos replied, "Yes, when we love one another; we will find unity in our diversity."

There was a spontaneous outbreak of applause.

Bob Vogel, Orange Grove (Honduras).

I have a series, not just one — the seven-day work camp just before the Conference; working on the floors of the "templo" (church) at La Esperanza, Intibuca, Honduras; meeting the Peruvians, many of whom had never been out of their country or on an airplane or had contact with Friends of the un-programmed variety; enjoying a variety of interest groups; and seeing the ground rattle by through a hole in the floor of our railroad coach on our privately arranged trip on "Excursion Day" at the Conference.

Bob Barns, Grass Valley (Honduras).

A South African spoke of his distaste for their national anthem, not unlike our horrible *Stars and Stripes*. He then suggested singing the *Zulu National Anthem*. Suddenly, South Africans of both colors from all through the church jumped up and came together to sing. Tremendous! We all stood at once, and the weeping was audible, and few eyes were dry.

Arline Hobson, Tucson (Kenya).

Zulu National Anthem (excerpt)

God bless our nation.
Do away with wars and trouble.
God bless our nation.
Do away with wars and trouble.

Bless it, bless it,
Bless it, Lord.
Our nation.
Our nation.

The young people offered a worship service mid-way through the Conference. It lifted the rest of us, and it dropped us into the place we long for — the place of unity and mutual blessing.

Paul Niebanck, Santa Cruz (Honduras).

It wasn't the kind of experience to which I could subscribe the best this or the highest that or the most unusual something else. It was more of a swirl that caught me up, blew me around for a week, set me back down, and I'm still not sure what happened. Clearly the people I met were the most wonderful, strangest, most exhilarating aspect of it all. I had three roommates. We were obviously assigned alphabetically, but we were from Germany, New Zealand, Kenya and the U.S.A. It was a wonderful mix geographically and, of course, culturally — our own microcosm of the Conference experience itself.

My memories include wonderful glimpses of babies sleeping in Meeting for Worship, the Africans practicing their singing (that glorious singing!), the quiet intensity of our worship sharing group and giggling like teenagers with my roommates. (Yes, it was we, I confess, who earned the reminder in the daily newsletter to BE QUIET after 2200.) But mostly I remember the love. There was so much love. So much love.

Jeannie Graves, San Fernando Valley, (Netherlands).

The highest lights of my World Conference experience were:

- The depth of connection that happens between individuals who jointly undertake spiritual sharing with honesty, humor, trust, and love.
- The Cuban pastor, Heredio Santos, and his affirming message of finding unity in our diversity by loving one another.
- English-speaking Friends joining Bolivian Spanish singers for late-night hymns of the spirit.
- Feeling the power and majesty of this God-ordered universe in unprogrammed worship during the darkness of a solar eclipse on an Ocotepaque hillside.

Chris Cradler, Multnomah (Honduras).

My experience in my worship sharing group was the highlight of the Conference for me because of the transformation and the insights which our sharing gave me. I became more open to accepting the evangelical Christian beliefs of Latin American Friends. I saw the openness of some evangelical Friends to more liberal forms of spirituality.

Bruce Thron-Weber, Mountain View (Honduras)

For me the highlight was the opportunity to share faith experiences with all Friends, but particularly with the Central and South American and Cuban and African Friends who live in poorer conditions where the help of the Holy Spirit would take on increased importance; i.e., for healing when there are no sophisticated medical facilities, for safety amidst civil war and hostile government personnel.

The worship fellowship groups are one vehicle for that sharing. Unprogrammed Friends are often more timid or more unbelieving when it comes to the power of faith and the experience of miracles. The programmed Friends are more apt to speak out and witness about this. I was able to share my own experience of being spiritually healed when the doctors said there was no medical cure.

Carol Mosher, Berkeley (Honduras).

2. What was your strangest experience at the World Conference?

For the first time, we were challenged by the efforts and difficulties of getting to know each other across linguistic lines, as, whenever possible, the conference was conducted in Spanish with interpretation into English.

Excerpt from the EPISTLE of the second gathering of the Fifth World Conference of Friends (Honduras).

One morning we were asked to pair up, each person with someone from a different continent, and take turns leading each other on a "blind walk." I found myself in the company of a black South African man, and the ways we were with each other revealed every major feature of "First-Third World relations." We were a caricature, a cartoon, and we enjoyed our act.

Beneath the surface, meanwhile, we gave ourselves over to each other in a way that was nothing short of divine. Before the walk was concluded, we collapsed together in tears and embraces. It was an ecstasy of discovery, trust and hope.

I know, experientially, that the world is one.

Paul Niebanck, Santa Cruz (Kenya).

My "strangest" experience was gathering and saving the mangos that fell from the trees around the grounds as I walked by — or under — for a midnight snack.

Bob Barns, Grass Valley (Honduras).

This experience is "strange" in that I never expected it to happen to me. During the work project before the Conference, we eight extranjeros (foreigners) shared our spiritual journeys with each other. Part of my story includes gratitude that my partner found a home among Friends after an emphatically anti-religious attitude developed in his youth. A few days later I found myself in conversation with Ray, a retired evangelical missionary from our group, and an hermana (sister Friend) from the local San Marcos church. She expressed *gracias al Señor* (thanks to the Lord) that her sister had brought her to the Lord from her earlier Catholic faith. Ray motioned to me and related how I had brought my husband to Christ as well! I gulped and very nearly exclaimed, "I wouldn't do a thing like that!" Instead, I smiled and nodded, and that instant gave me a flash of insight into how we experience and describe the Spirit working in our lives. Ray translated (English to English to Spanish) my words into expressions that held meaning and familiarity for him. I learned "to hear where the words come from" to enable me to understand and accept their meaning.

Chris Cradler, Multnomah (Honduras).

I arrived without adequate protection against malaria, cholera and other deadly diseases and without a change of clothing for three days but was quickly offered three pairs of underwear — two men's and one women's.

Bill Durland, Lamb's Community Worship Group (Honduras).



Members of the Workcamp at Ngong Friends Meeting, Kenya.

Photo by Paul Niebanck.

I felt no "strangeness" but was excited by many diverse experiences. Perhaps being called "Mama" by Kenyans at the Conference and in shops startled me. It was always respectful and demonstrated some special value for us oldsters.

Arline Hobson, Tucson (Kenya).

3. What did you learn that you didn't know before?

As we lived simply, many of us learned how few material comforts we need in order to praise God and be happy. For it is in the intimate sharing and love experienced in the community of the Holy Spirit that Friends know unity.

Excerpt from the EPISTLE of the third gathering of the Fifth World Conference of Friends (Kenya).

My stereotypes of Central American Friends were shattered as we worshipped together and shared our spiritual experiences. In addition to church planting and personal evangelism, many churches are ministering to the economic and social needs of the poor.

Bob Vogel, Orange Grove (Honduras).

I hadn't been aware of the Central American Friends' attitude towards liberation theology. The El Salvadorean and Honduran Friends voiced strongly their opposition to it; they often voiced their opposition to the FMLN, thinking of them as brutal murderers, while voicing their trust in the present regime. I had to be willing to try to see their point of view and to modify my own point of view. I agreed with Central American Friends that killing is not the answer and that a nonviolent pacifist would never say that counterviolence was the answer. But one also wonders whether the support of the government is a result of denial or misinformation.

Carol Mosher, Berkeley (Honduras).

I hadn't expected to find in Kenyan homes such careful attention to cleanliness and grooming — hardly a spiritual insight. That it was scientifically unrelated to sanitation is another matter. For example, Conference dishes were washed in cold water. What a risk that was!

Arline Hobson, Tucson (Kenya).

I have a new appreciation for Friends in Europe and North America, and I feel more fully a part of Quaker life in the Western part of our continent. In the mirror of the World Gathering, I saw the dedication and the witness of those who are geographically near me and with whom I can work most closely. My heart pounds and my spirit soars every time the image of Cilde Grover comes to me, or that of Annis Bleeker or Tom Head or Marge Abbott or my son Paul Frederick Niebanck.... Their service in Chavakali was exemplary. Their example to me and the love we have for each other is beyond words.

Paul Niebanck, Santa Cruz (Kenya).

I was not prepared for the degree to which Latin American Friends found it necessary to "nail down" with a specific Bible quotation or reference almost every statement made relating to a religious topic.

Bob Barns, Grass Valley (Honduras).

My stereotypes of evangelical, Latin American Friends were destroyed as we spoke of Faith in Action. I expected to hear about bringing souls to Christ. Instead, I heard an eloquent plea from a Cuban for the end of the arms trade, for economic conversion and for justice, because peace is the result of justice. I heard of Guatemalan Friends working in education, health care, agriculture and development. I heard of the challenges to Peruvian Friends who struggle with the physical violence of



Manuel Guzman, Carmen Broz, Jorge Hernandez. Photo by Carol Mosher, Berkeley.

terrorism and the structural violence of poverty. I heard the Bolivians ask: Where should the church stand in the face of massive violence by the Bolivian and US military against the poorest of the poor who grow and sell coca? Do they join the oppressors against their people because of the evils of the drug trade? Rather, they choose to stand with the poor, to assist them in developing alternative crops and seeking markets for them. They challenged us to stop the demand for and use of cocaine. They noted who profited from drug traffic. They pointed out that the people have used coca for centuries; it has useful properties which might be researched and developed. Our tears mingled with our admiration for these Friends as they asked us to pray for their suffering people.

Ann Stever, University (Kenya).

I learned that African Friends believe that there are no homosexuals in their country, that at least one Black American Friend feels isolated in her Meeting and that FWCC could do more to involve Latin American Friends as equals to European and North American Friends.

Bruce Thron-Weber, Mountain View (Honduras).

I took away with me an understanding of Honduras and Hondurans as well — \$2.00 a day is the highest pay for employees and no eight-hour limit to boot. My trip deep into the remote areas on the way to Copan in the mountains gave me a chance to experience the best roads which were in pitiful condition, unsafe water, absence of phones, TV, electricity, plumbing, and the ever present Pepsi and Coke.

Bill Durland, Lambs Community Worship Group (Honduras).

4. How did the conference change you?

What an embarrassing question!

The Conference caused me to see my pre-Chavakali personhood in stark relief. Argh!?!☆;X! God help me in my inadequacy, my presumption, my ignorance...!

And the Conference affirmed me. I do believe I am walking the earth more cheerfully now.

Paul Niebanck, Santa Cruz (Kenya).

I had not realized the diversity among those who use the label, "Friends," especially in terms of interpretation of the Scriptures in daily life. For example, when I and most of the Friends I know are active in stemming from our Faith, it usually means some form of social service. For the Latin Friends, being active means going out and preaching to those whom they consider not yet in the fold. Social activism is of substantially less value or is downright discouraged, especially in those countries where right-wing dictatorships (in whatever guise, as in Guatemala) hold forth.

Bob Barns, Grass Valley (Honduras).

I came to appreciate the need we have to be joyously giving praise. It adds life and zest to our social ministry.

Arline Hobson, Tucson (Kenya).

I became more open to evangelical Christian belief, more committed to working for Latin American Friends to be involved in FWCC as equals to Europeans and North Americans, and more interested in exploring how cultural differences play a role in our divisions as Friends.

Bruce Thron-Weber, Mountain View (Honduras).

5. After the Fifth World Conference: Where do we go from here?

Our World Conference is over. Where do we, the Society of Friends, go from here? We carry with us the example of the Samaritan woman whose encounter with the prophet, speaking of "living water" and "worship in spirit," enabled her to bring other people to the same experience. Do we have the experience

of the Disciples? Can we see people ready to be brought into a new life? And what do we do with the vision when it comes? We have the ultimate example of Jesus of Nazareth come to do the will of the Lord "and to complete his work." Whether it be with mission or service, through Jesus Christ or the Spirit, we can strive to do no less.

Annis Bleeke, Multnomah (Kenya).

Val Ferguson concluded by asking if anything united us beyond love and our common humanity. She proposed that Friends hold a number of precious insights in trust for the whole Church: We affirm that no one can come between us and the experience of God in our lives; we seek God's will over human wisdom; we affirm the total equality of men and women; we cannot separate faith and action; we have no creed; we listen to God with our whole being and seek the baptism of the living water.

Ann Stever, University (Kenya).

6. The Closing Minute

At the conclusion of this final gathering of the 1991 World Conference we give thanks to God, our mother and father, who has provided us with living water and nourished us with love.

We have seen each others' faces and heard each others' voices. We have listened to the voices of women as they have pointed to new visions of future wholeness. We have discovered that our divisions are not as important as our love for each other.

In this troubled world we must turn our faith into action and let action encourage our faith. Our lives must speak, as individuals and as communities. We confess that our lives and those of our Meetings do not always demonstrate our commitment to our testimonies of peace, equality, simplicity and honesty, and that we need the love and power of God to transform and empower us.

Chavakali, Kenya, August 24, 1991 (from The Friend, 20 September, 1991)



Barbara and Bruce Neal (IMYM) in Honduras.

Photo by Bill Durland, Lamb's Community.

Where The Words Come From by Annis Bleeke, Multnomah Meeting

This old woman's name is Rachel. She speaks the Maragoli dialect of the Luaha language and is an elder of the Gahumbwa Village Meeting in Western Province, Kenya. She was appointed my "spiritual mother" when I worshipped at the Gahumbwa Village Meeting during my rural home stay on the middle weekend of the Fifth World Conference of Friends.



I was excited about going home with my Nairobi hostess, Phoebe Karani. On Saturday I met her mother-in-law and several brothers-in-law and their families. On Sunday we worshipped at Gahumbwa Village Meeting. We were seated at the front of the hall, on the raised dais. When we spoke, Phoebe talked first about the World Conference Meeting at the nearby Chavakali Boys School, explaining who was there and the theme. She spoke in the local dialect. When I spoke in English, we used the opportunity to illustrate consecutive translation as Phoebe translated for me. I spoke about finishing the story begun in John 4: 7-26, emphasizing how Jesus enabled the Samaritan woman's ministry when, after their conversation, she returned to the town and told the people, "Come and see a man who told me everything I have ever done." (John 4:29, NRSV)

At the end of our talks the Clerk of the Meeting appointed Rachel to pray for us. She was chosen because she was "old enough to be your mother." She stood, with her staff, at the front of the church. Phoebe and I stood in front of her with our backs to the congregation. She prayed in a strong, powerful voice, in a language whose words I do not understand. I felt the presence of the Lord among us and, for the first time, had the experience of not understanding the words but feeling where they come from.

Photo by Annis Bleeke, Multnomah.

World Conference Participants

Intermountain, North Pacific and Pacific Yearly Meeting participants at the Fifth World Conference of Friends numbered over thirty people. They include the following:

Netherlands

IMYM:

Elizabeth and Ted Church

PYM:

Stephen Birdlebough

Jeannie Graves

Jeannette Norton

Honduras

IMYM:

Dorelen Bunting

Bill Durland

Barbara Elfrandt

Barbara and Bruce Neal

Robert Solenberger

Bruce and Penny Thron-Weber

NPYM:

Chris Cradler

Lucy Fullerton

Don and Rachel Goldstein

Geoffrey Mason

Pablo Stanfield

PYM:

Bob Barns

Cliff Cole

Elizabeth Ellsworth

Carol Mosher

Kimi Nagatani

Leon Ray

Bob Vogel

Margaret Willits

Kenya

IMYM:

Arline Hobson

NPYM:

Marge Abbott

Dulany Bennett

Annis Bleeke

Tom Head

Ann Stever

Jim Whittier

PYM:

Paul Niebanck

Paul Niebanck Jr



*Annis Bleeke.
Photo by Nancy Yamall.*



*Paul Niebanck Jr - Ngong Workcamp.
Photo by Paul Niebanck.*

MEMORIAL MINUTE

Abbie Frederick, 1952-1991.

Friends across the Northwest and around the world have been deeply saddened by the death of Abbie Frederick in a traffic accident August 29, 1991. Nine days later, on a beautiful hillside overlooking the Flathead Valley, more than three hundred friends gathered for a memorial service at Lone Pine State Park. Multnomah Meeting held a memorial service in Portland at the same time.

Abigail Caroline Kuhn was born on November 9, 1952, in Iowa City, Iowa, the youngest child of Manford and Agnes Kuhn. Abbie and Bruce Frederick were married in Missoula, Montana, December 22, 1974. They have two sons, Catnip and Eli.

Abbie nurtured her creative spirit by working in ceramics for the last twenty years. She had a studio in her home where she produced pottery, along with myriad tiny ceramic turtles - her trademark - which she distributed to Friends around the world.

Abbie put her Quaker upbringing and deeply felt beliefs to work in her daily life. She was a counselor on the staff of the Flathead County Violence Free Crisis Line. In this job she worked primarily with abused women. She also was the co-founder of the Whitefish Peace Alliance and helped edit their newsletter.

Friends in Montana and throughout North Pacific Yearly Meeting benefited from Abbie's energy and creative ideas. She helped establish Glacier Valley Worship Group in Northwestern Montana and was clerk of Ministry and Oversight of the Montana Gathering of Friends. She also served as a representative from NPYM to FWCC.

This summer Abbie attended the Fifth World Conference of Friends in Elweert, Netherlands. She followed this meeting by attending the Young Friends Gathering in Belgium. She returned home excited and enriched by her adventures, just as Friends who met her felt blessed by her love. One Swiss Friend remarked, "She is a real drop out of God's heart."

With two teenage sons, Abbie became actively involved with Junior Friends. She helped run Yearly Meeting Junior Friends Camp for the past two years, taking charge of the food during the last session. Her delightful sense of humor helped ease the problems of cooking for fifty hungry teenagers. Abbie had just started a term as Yearly Meeting Junior Friends Advisor, a position she felt deeply led to assume.

Abbie brought the gift of music wherever she went. She loved to sing, whether on stage at Yearly Meeting's family night, around a campfire, or quietly with friends. Her repertoire included everything from "Amazing Grace" to "Love Potion #9." She sang from her heart, and her songs touched us all.

We will remember Abbie for her open, sweet nature which enabled her to speak straight from her heart to ours; for her love of children of all ages and her ability to reach out to them honestly without condescension; for her joyous love of life and the excitement with which she approached each day; for her delightful sense of humor which kept us all laughing; and for the unconditional love with which she blessed us all.

Abbie had a special song which she sang on birthdays. The last lines are, "When you blow out the candles, one light stays aglow. It's the love-light in your eyes where ere you go." Abbie shined her love on us, and we still feel the warmth.



Agape (Abbie's Poem)

by Sarah Ashworth, Rogue Valley

Funny how time can change things-
a year ago I would have said
I could not speak of trust, except to lie;

but now a thousand outstretched hands
have reached into my heart and pulled
and found a love I did not know I had.

and tonight the tears I fed with yours
into the fire were my own;
across the circle your face threw wide its doors.

And so we spread our souls to dry,
holding tight each other's hands,
singing as the embers cooled
and scars loosened and hearts were glad.

Agape, my friend,
Agape, (for Love knows life's no easy thing).

...

This is truly Abbie's poem. It is also a poem for all the Junior Friends and for all my high school, college and adult friends from all walks of life. What you have taught me is that unconditional love also means loving yourself and means trusting that if you let others love you, you won't disappoint them.

And so for now, walk in Trust and Love and Hope and Strength and Joy.

Sarah Ashworth is a Young Friend from Rogue Valley Meeting. She is active with the NPYM Junior/Young Friends.

News from North Pacific Yearly Meeting by Madeleine Cadbury Brown, Mid-Columbia Worship Group

The 1991 Brinton Visitor, Clare Sinclair, visited among NPYM friends this fall. Visits were suspended while Clare's companion, Heidi Wittwer, was hospitalized with an embolism. Clare asks that we hold Heidi in the light.

NPYM Steering Committee (past) clerk Carol Giantonio notes the Yearly Meeting sent four representatives to the FWCC Fifth World Conference of Friends. The Discipline Committee began revising the marriage section of Faith and Practice. Fully funding travel for friends to attend annual meetings of FCNL, AFSC, and FWCC remains a challenge. Last October Boise Valley became a monthly meeting, and Salmon Bay has reached that point also.

Montana Gathering of Friends - Sheridan Friends Worship Group hosted a conference with the AFSC to plan for next year's 500th anniversary of Columbus "discovery" of this hemisphere. Tribal representatives, AFSC people, and interested citizens from the West attended. A number of projects will follow to increase the understanding and harmony among races today, find ways to protect rights and respect the culture of Indians, and perhaps rewrite some of our history books.

August 23-25 marked the occasion of Montana Friends' summer gathering, again at Luccock Park. Planners arranged a gathering with more group and intergenerational activities.

Missoula Monthly Meeting looks for ways to help the Glacier Valley Worship Group. The peace and social concerns committee is considering working with more high schools and on homeless and hunger issues.

Olympia's minute on marriage "affirms the willingness to take under its care the marriage of both opposite and same-sex couples using the traditional cleanness procedures."

Multnomah Meeting is addressing sexual abuse of children. In July, an ad hoc committee submitted a report to the Meeting, followed by a threshing session in September. Meeting minutes from later in September express "strong concern for the damage and pain caused by all forms of abuse; and that all of us, adults and children alike, deserve and need to be treated with respect."

University Friends Meeting welcomes its new Friends Residents, Chris Darrow and Sonya Anne Joseph. They replace Deborah Gottlieb and her son Walter, who moved to Port Townsend.

On July 21, Floyd Schmoer received the Tanimot Peace Award for his help in building houses for survivors of the atomic bombs dropped on Japan.

The Meeting holds a Quaker Dead Poets Society Meeting every Monday to share poetry, snacks and song.

University Meeting has begun to consider establishing a Friends retirement center in the Northwest.

Boise Meeting sent a minute to Wilamette Quarterly Meeting in support of sponsoring a Quaker Women's Theological Conference similar to the one held in England in July 1990. The Meeting participated in the ninth annual Peace with Justice Week in October, along with people of faith across the nation.

Eastside Meeting considered queries on civic responsibility. It shares the news of the St. Petersburg (Florida) Meeting. The Florida Friends have designed a peace petition using the George Fox quote, "We utterly deny all outward wars and strife..." which would be ideal for sending to members of Congress!

In October Rogue Valley Meeting participated in Ashland's CROP walk for the hungry. Its Ministry and Oversight Committee is addressing a concern about an attender who is sexually harassing women in the Meeting.

Eugene Meeting conducts religious education classes for adults...and kids too. It has started a sign language class. The October New Call to Peacemaking focused on racism.

LETTERS

Dear Editor,

This is a plea to use larger print in the *Friends Bulletin*. Your June issue was beyond the point of eye-comfort for me and I couldn't finish the articles until I reached the Memorial Minute with its larger print.

I'm aware of what I am asking. You would have to use more pages — at greater expense — or you would have to print fewer articles. A hard choice!

Perhaps there aren't enough of us older readers who have eye problems to necessitate a change....

Sincerely,
Betty Jane Peckham
Redwood Forest Meeting

Dear Betty Jane Peckham,

Yes, you "older readers" very much matter to us. So do our younger readers. We hope this size *Friends Bulletin* will help your eyes. We kept our standard number of pages, and for no additional cost, were able to use a larger type and add more articles.

The Editor

VITAL STATISTICS

Births

- Hannah Lily, born September 17, 1991, to Sallie Hancock and Dennis Hall, Phoenix Meeting.
- Lucero Ayalet Ezekiel, born September 30, 1991, to Josh and Myrna Ezekiel, South County Meeting (Santa Cruz).

Deaths

- Mildred Taylor Blanding, Orange Grove Meeting, died July 27, 1991.
- May McCurrach, Deadwood, Oregon, died October 21, 1991.

News of California Meetings

by Lois Vincent

The Los Angeles Meeting has issued an eloquent and moving Peace Declaration. "We feel it is time to declare that we do not want anyone in the world to be at risk of injury or death from military weapons." A background explanation thoughtfully expresses the testimony of the Society of Friends. Franklin Zahn, whose whole life has been a living testimony to the peace ethic, is now the resident at the Los Angeles Meetinghouse, which is a converted residence in South Central Los Angeles. Service Committee's work from that location has closed down, but several groups touched by that work are meeting there. Plans are being considered to make more room for them.

Many Meetings are now expressing concern for children and children's programs. The ever-working discipline committee of PYM is circulating for comment a revised statement on children. The present discipline has no category of junior members, an omission which has disturbed many Friends and Meetings.

La Jolla Meeting has a family hour every Sunday from 9:15 to 9:50. The Religious Education Committee presents a still-relevant "Statement of Purpose" from 1975. Some of the goals for the nurture of children include: A sense of belonging to the Quaker community, a realization that the Meeting for Worship is the center of our spiritual lives, information concerning Christianity, comparative religions and our Quaker heritage, and how to interact and do problem-solving in Friendly ways. "The attitudes and values we hope to have our children share are developed through the child's total experience with all members of the Meeting...."

Santa Monica Meeting's "Friendly Notes" features on its first page these Queries: "How is the meaning of Meeting for Worship communicated to the children among you? What do you think children can get out of Meeting for Worship? What ministries and gifts can your children contribute to the life of the Meet-

ing?" The Newsletter also contains the text of a brochure developed by the Education Committee and Ministry and Counsel entitled, "We welcome Families to our Meeting." In addition, there is a deeply thoughtful discussion of "Children and the Worshipping Community." It contains such good advice as: "Prepare children for Meeting for Worship, be sensitive to the potential discomfort of walking into a room where no one is talking or seemingly doing anything, help children to practice centering and become familiar with it, discuss worship and the children's part in it at a Monthly Meeting for Business."

San Jose Friends Newsletter begins: CHILDREN AND QUAKER MEETING... "Since they (children) are the hope for the future, we must do everything we can to provide the loving care they need.... They are our most precious possession.... Having children in Meeting is an opportunity for them to feel the spirit.... See what love can do."

There is a wonderful comment in the Chico Friends News: "We often feel like we have to excuse our attempts to impose silence on the children as just that, an imposition. But if we look at it as sharing with the children what we are experiencing... of listening to our hearts, listening for the still small voice... we can eliminate the feeling we are making the children do something unnatural to them. Instead we are attempting to let them share in the process... an important part of our lives."

On second Sundays Palo Alto Friends use their old Meetinghouse for a semi-programmed Family Meeting for Worship. San Francisco's newsletter invites any attenders or members to share in First Day School. "You will be worshipping through the hearts of children. Come and share yourself...."



Forum

Marriage under the care of the Meeting

by Kit Glover, Honolulu Meeting

Most of us have lived long enough to see changes in public opinion. What is acceptable now, may, with experience, prove to be not right. For this reason I believe that we should be cautious. As Friends, it is my understanding that we strive to discern the will of God and to follow it. As we can't get a verbal directive, we have to infer from observation which situations God seems to bless and which not.

A major aspect of most marriages is physical. If God intended physical sexual relationships to be with members of the same sex, he knew how to do it. Observe hermaphrodites such as snails. He did not so design humans.

It seems pretty obvious socially/economically/politically that our country is crumbling. History describes corruption and licentiousness as conditions that occurred in the fall of previous civilizations, such as Rome. Sodom and Gomorrah are examples familiar to Bible readers.

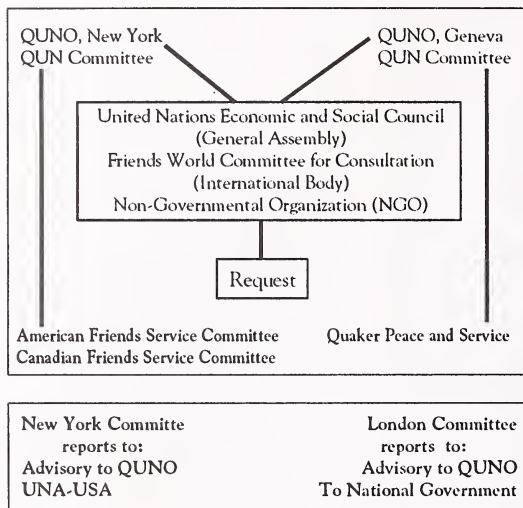
Social scientists and biographers have provided innumerable case studies as to the devastating effect of broken and single-parent homes on children. Children in families lacking either male or female role models articulate their feeling of deprivation.

Finally, have Friends come to agreement on what mutual responsibilities (if any) are undertaken when there is a "marriage under the care of the Meeting?" (Note, I did not say "wedding.") Would it not seem more according to the good order of Friends to clarify this?

If "marriage under the care of" means that the Meeting will strive to help it succeed and endure, where does our commitment take us if one of the same-sex partners meets a member of the opposite sex with whom marriage appears more desirable? Must we then strive to keep together the unnatural couple?

Quaker United Nations Committee by Clare Galbraith

To express the vision
of the World Society of Friends



In USA - Committee members go through AFSC nominating procedures. For CFSC - CFSC nominates, the Committee confirms.

The Humanitarian Situation in Iraq

Barbara Elfsbrandt explained the dire conditions in Iraq in the aftermath of the Gulf War.

In April, non-governmental organizations who had been working in Iraq, held a special consultation. They emphasized concern that non-military sanctions be lifted, and observers reported on the destruction of the country. AFSC-QPS jointly had programs in Iraq. Jim Fine spent 3 1/2 months going into the countryside two or three times a week. His travels served an information function, and he reported what small groups like Friends could do.

By April and May, the predictions of hardship did come to pass. Sewers, electricity and clean water systems were destroyed by the bombing. Temporary repairs were breaking down from overburden. The situation was modified by non-governmental organizations going in with UNICEF and the World Health Organization.

On July 16, the Secretary General's representative, Aga Kahn, the Prince of Beruna, presented his report, leading to hope for world support, but this support has been deteriorating.

On August 15, Security Council resolution 706 authorized the sale of 1.6 billion dollars of Iraqi oil to pay for United Nations expenses and humanitarian needs and required the Secretary General to report back in twenty days.

The Secretary General's report of the distribution was made on September 4. The Security Council then passed Resolution 712, approving the report and authorizing the first payment to be made; the further sale of oil as needed was authorized by resolution 706.

On September 15 an eighty-seven member Harvard Study Team reported:

1. Of the people in Iraq, 50% are 15 years old and younger.
2. The mortality rate for children 5 years and under is 3 times as great after the war as before.
3. Inflation is running 2000%, and people cannot buy their basic needs.
4. The health system is on the verge of collapse.

According to the Harvard report, the Iraqi distribution system is functioning. Every family gets a ration basket of one-third of its nutritional needs, a system that was developed during the Iran-Iraq war, leaving 80% poor.

By October 11, the Security Council was seeking information about weapons from Iraq, and Iraq was using the issue of sovereignty to slow the process. The oil sale had not been consummated.

Quno, AFSC work

The QUNO office stayed in touch, lobbying the sanctions committee of the Security Council, giving interviews, making speeches, writing, communicating with the Quaker network, and talking to others at the United Nations.

The American Friends Service Committee has a working group on Sanctions. Clarity is being sought, and a board group is being organized.

Recommended Reading

Our Common Future, The Brundtland Report, Oxford University Press, 1987.

Signs of Hope, Working toward our Common Future. Linda Starke, The Centre for our Common Future, 1990.

Human Development Report 1991, United Nations Development Programme, Oxford University Press. *An Introductory Guide to the Earth Summit*, U.S. Citizens Network on the United Nations, San Francisco, 1991.

LIVING LIKE RUSSIANS

by Anthony Manousos

This summer I took a dozen young and young-at-heart Friends to a work camp in Suzdal, an ancient Russian village about 100 miles northeast of Moscow. Our camp was sponsored by the Pacific Yearly Meeting's East-West Relations Committee and Volunteers for Peace, an outfit that helps recruit young people for work camps all over the world. We did restoration work in an old monastery dating back to the sixteenth century. Participants included four sixteen-year-olds, several college students, and five adults from various parts of the United States.

Our work camp had its ups and downs, much like recent events in the USSR. We Americans soon discovered that living like Russian students was harder than we had expected. Our brochure promised "all the modern conveniences," but the only modern convenience we found in our rundown youth hostel was the television set. The bathrooms were the biggest cultural shock; they consisted of filthy squatty pots and ubiquitous flies. There were no showers and no hot water. Those who wanted clean hair in the morning had to heat water on the stove or endure frigid "shock showers" in a bird-thatch-sized basin. We later learned that none of the picturesque homes in Suzdal had indoor plumbing. The Soviet Union is more of a Third World Country than we ever imagined.



I won't dwell on the food we were served at the local cafeteria (called ironically, "The Smile Cafe"). Suffice to say that the food was so unpalatable and monotonous that we often splurged and took

the Russian students out to dinner at local restaurants. Because the devalued ruble is nearly worthless, dinner for twenty people usually ran about ten dollars, which was a fortune to the Russian students, since they receive only three dollars a month as an allowance.

Living and working with the Russians over an extended period, we got to know them better than we ever could have on a guided tour. After work we hung out together, played games, watched TV, played music and partied. We went with them to the local banya (bathhouse) and to the disco, visited homes and deepened our friendships.

Life in "Old Russia"

Living in Suzdal also gave us a glimpse of life in "Old Russia." Everywhere you turned in this quaint old village you saw brightly painted old-style Russian houses with filigreed windows, children fishing and swimming in meandering rivers, cattle and sheep and chickens roaming cobblestone streets and golden cupolas reaching into blue skies. It's like returning to pre-Communist times.

Our Russian friends made it clear that they had no use for Communism or for the Soviet Empire. They preferred to be called Russians, not Soviets. Although our work camp was sponsored by a branch of Komsomol, the Communist youth organization, all of the Russian students had either turned in their Komsomol cards or repudiated Communism.

The Russians were interested in our Quaker pamphlets and appreciated the Bibles we distributed. (The Bible is now available in bookstores, but it costs seventy rubles, which is half a month's allowance for a Russian student.) They arranged for us to visit the local priest and seemed far more eager than our American teens to hear and talk about religious matters. When a local television station interviewed two of us, we were asked questions like, "What do Quakers believe?" and "Why do you meditate every morning?" We had to struggle to find answers.

Religious Celebration was like a Meeting for Worship

One of the high points of the trip for me occurred when Katya, a Russian student, took us to an outdoor religious celebration in Vladimir, a city near Suzdal. We were amazed to see how many people jammed the streets to watch the priests in procession with the bones of a local saint. By the time the head of the Russian Orthodox Church arrived, the crowd numbered between fifty and a hundred thousand people. "Even in Stalin's days, when



we were forced to come to rallies, we never had a crowd this big," one of the locals told us. The gathering at Vladimir was unlike any rally I had ever attended: people were so quiet and solemn it felt like a Meeting for Worship. For the first time during my trip, I felt a surge of hope. It was as if the soul of Russia was being reborn before my eyes.

Katya's face glowed as she escorted us through the crowds. "I wish that my boyfriend were here," she kept repeating. "He knows everything about religion and could explain this all to you." Her boyfriend works for a local newspaper and recently converted to Christianity. We gave Katya an extra Bible to give him as a present, and she thanked us profusely.

No one loves or admires America more than the Russians. We made plans to

try to bring a couple of them to the United States. When we parted, there were many hugs and some tearful "dosvidanyas" (till we meet again).

Ecological Work Camp in Novgorod

We have been asked to come back to Russia next year to conduct an ecological work camp in Novgorod, a city near Petersburg. The man who invited us is a doctor named Alexander (Sasha) Popov, whom I met three years ago on a Soviet-American Peace Walk. Sasha is a "Green Party" candidate who has championed progressive causes in his region. He seeks the support of Friends to help create an ecological park and to raise awareness of environmental issues. While not a Friend, he has worked with Friends in Philadelphia and has a deep spiritual commitment to environmentalism.

While in Novgorod, I met the Russian Orthodox bishop who is also concerned about environmental issues. He graciously offered church lands for our ecological work camp.

It seems more important than ever to support our Russian friends and to share Quaker values. Friends interested in helping with the ecological work camp in Novgorod should contact Anthony Manousos, 1446 E. Ralston Ave, San Bernardino, CA 92404. (714) 883-1310.

FRIENDLY WOMAN



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COLLEGE PARK QUARTERLY MEETING CHILDREN'S COORDINATOR

Paid position open. Teach and coordinate volunteers to work with children under twelve years at three Quarterly Meetings per year. Contact Lis Amen for more information. (209) 524-8762.

PUBLICATIONS CATALOG of Friends General Conference includes over 450 books, curricula, tapes, posters and leaflets by, about, and for Friends. Write to: FGC Publications-FB, 1216 Arch Street 2B, Philadelphia, PA 19107 or call (800) 966-4556.

Sept 1990 to Oct 1, 1991

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LEGISLATIVE INTERNS.

Three positions available assisting FCNL's lobbyists. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1992. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining files. Applications close March 15, 1992. For information and application, write or call David Boynton, Friends Committee on National Legislation, 245 Second Street NE, Washington DC 20002, phone (202) 547-6000.

FRIENDS MUSIC CAMP — a four-week summer program for ages 10-18 held at Olney Friends School in Barnesville, Ohio — invites inquiries and applications. FMC is an exciting and challenging experience for young people; it has been described as "a music camp — and so much more."

Individual private lessons and coached daily practice time, supplemented by participation in large and small ensembles results in musical growth. In addition, as one 1991 camper put it, "FMC is, for me, a spiritual gas station. I feel like I'm running low on love and come here to get filled up."

Write FMC, PO Box 427, Yellow Springs, OH 45387 for brochure and information about camp, or if interested in staff positions. Or phone (513) 767-1311 or (513) 767-1818.



Bob Barns and Teodoro Castro at Tela, Honduras. Photo by Bob Barns

ANNOUNCEMENTS/NEWS

Western Gathering of Friends

Friends from seven Yearly Meetings from the West will gather July 7-10, 1991, at Lewis and Clark College.

Silent Retreat

Members and attenders in Pacific Northwest Quarterly Meeting of North Pacific Yearly Meeting are invited to participate in a Silent Retreat at Camp Huston, Gold Bar, WA, from 6:30 p.m. Friday, January 31, 1992, to the rise of Meeting, Sunday February 2. Young people able to respect and enjoy a silent retreat are welcome, as are more distant Friends. Our hope is to connect more deeply with our own authentic selves, our spiritual community and the Divine.

Register, we hope, before January 15, 1992, with Ann Starr, 205 Prospect Street, Seattle, WA 98109. Checks for the retreat fee of \$35.00 should be made payable to University Friends Meeting. More information will be sent to registrants. Friends Center Committee of University Friends Meeting is sponsor. Questions? Call Deborah Gottlieb, (206) 385-7070.

Pacific Northwest Gathering of Lesbian and Gay Friends

April 17-19, 1992, sexual minority Friends from Western Canada and the Northwestern United States will gather at Camp Sealth near Seattle for a weekend of spiritual renewal, friendship, fun and shared concerns. All sexual minorities from Quaker Meetings, their partners and minor children are invited. A limited number of openings for sympathetic and supportive straight Friends, or for sexual minorities who are not Quakers, are available. For information, contact Pablo Stanfield, PO Box 45522, Seattle, WA 98145 USA.

Western Young Friends New Year's Gathering 1991/1992

Western Young Friends will meet December 28, 1991, to January 2, 1992, at Camp Myrtlewood near Myrtle Point in Southwest Oregon. For information contact Paul Mackinney, 634 Oakland Ave #14, Oakland, CA 94611. Travel Coordinators: Northwest, Sara Michener; Grass Valley and Sacramento, Sage Wexner (916) 757-0288; North and East Bay Area, Carl Anderson (415) 654-4983; South Bay and Santa Cruz, Vanessa Lillie (408) 423-8617; Southern California, Noah Wardrip-Fruin, (213) 493-1791.

FWCC Section of the Americas, 1992 Annual Meeting

"The Power of the Lord Is Over All": Facing the Tough Issues Together, will be the theme as Friends gather at the Stouffer Dublin Hotel in Columbus, Ohio, on March 19-22, 1992. All Friends are welcome at the Annual Meeting. Please join FWCC in giving thanks to God for each other. Damos Gracias a Dios los unos por los otros. For information contact FWCC, 1506 Race St, Philadelphia, PA 19102, (215) 241-7250.

Quaker Scholarship Opportunities Address the Spiritual Basis of Work in the World

The resident program at Pendle Hill emphasizes a deepening of the spiritual basis of one's work in the world. Pendle Hill is seeking scholarship applicants who will benefit from the resident program and apply their experiences of study and contemplation at Pendle Hill to their work in the world. The selection process for the 1992-93 scholarships is now under way. Those interested are urged to contact Claudia Sizelove, Admissions, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, (215) 566-4507.

Where the Words Come From

Conference co-sponsored by Quaker Universalist Fellowship and Philadelphia Yearly Meeting, Saturday, January 11, 1992. For information: (215) 241-7221 or 1-800-2200-PYM.

Albuquerque Friends School

Albuquerque Friends School, the first Friends School west of the Pecos and east of the Rio Grande, will open in September 1992 with kindergarten through third grade. Fourth and fifth grades will be added soon. Albuquerque Friends School will be grounded in Friends' principles and procedures and will emphasize Southwestern cultures and the natural setting of the area.

A three year fund-raising drive with a goal of \$200,000 is under way. Help is needed for start-up costs and to guarantee enrollment from Hispanic, Pueblo, Navaho, African American, Quaker and other cultures. For information, write Albuquerque Friends School, 1600 5th Street, Albuquerque, NM 87102 or call (505) 884-0054 or (505) 899-0186.

PYM Correspondent Wanted

Lois Vincent, the PYM correspondent to *Friends Bulletin* is moving to Arizona. We will be looking for someone to replace her in late Spring 1992.

PYM writers are you interested? Meeting newsletters would be sent to you; you would compile information from the newsletters and send your column to me by the appropriate deadline. You would expect to write five columns per year.

Nancy Yarnall, Editor, *Friends Bulletin*, 1620 NW Menlo Dr, Corvallis, OR 97330 (503) 757-7143.





FWCC North West Regional Gathering - World Conference Attendees

Back Row: Pablo Stanfield, Cilde Grover, Clarence Perisho, Lucy Fullerton, Jim Whittier, Emma June Kenworthy.
Front Row: Mary Newschwanger, Annis Blecke, Chris Cradler, Ann Stever. Photo by Nancy Yarnall.

FRIENDS BULLETIN
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1992 SUBSCRIPTION FORM

Please renew *Friends Bulletin* now for another year. We hope that by reading *Friends Bulletin* you have some idea of what's going on with Friends in the West. In *Friends Bulletin* this past year you found out what happened at the three Yearly Meetings; you read of Friends' reactions to the Gulf War; and you learned of Friends' concerns about economic and environmental matters.

We hope that you will stay with us for the year to come. Please renew now for 1992 or another year beyond the expiration date printed on your mailing label.

If you are a Meeting subscriber, please give your check to your treasurer or to the person designated by your Meeting to collect renewals. The Meeting subscription price is \$16. If your Meeting does not subscribe as a group, consider organizing such a group within your Meeting. No reasonable "group" will be refused.

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